

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

No. 20, Vol. XXXVI

Tuesday, May 19, 1874.

Price One Penny.

MINUTES OF THE GLASGOW CONFERENCE, HELD IN THE CITY HALL SALOON, CANDLERIGGS, SUNDAY, APRIL 26, 1874.

Elders present from Utah—President Jos. F. Smith, L. J. Herrick, R. T. Burton, B. V. Morris, H. S. Gowans, E. N. Freeman, R. McQuarrie, J. F. Wells, J. T. Little, V. King, W. N. Fife and A. McFarland.

11 a.m.

Elder R. McQuarrie, Pres. of the Glasgow Conference, called the Conference to order, which was opened with singing and prayer. He then read the financial report for the period from July 1, 1873, to March 31, 1874; also the statistical report for the same period, which showed the total number of members, including officers, to be 582. These reports were accepted by an unanimous vote.

Elder McQuarrie then presented to the Conference, the authorities of the Church in Zion, who were unanimously sustained in their order.

Joseph F. Smith was sustained, in like manner, as President of the European Mission.

Robert McQuarrie was unanimously sustained as President of the Glasgow Conference, until relieved by Elder Fife, on the first of May, at which time Elder McQuarrie would be released to return home.

W. N. Fife and A. McFarland were unanimously sustained as Traveling Elders in the Glasgow Conference, and Robert T. Paton as Clerk of said Conference.

Elder R. T. Burton said he realized the importance of the Gospel and the necessity of getting a correct understanding of its principles. He could not think of any subject that should engross so much of our attention and our mature deliberation, as the great principles of the Gospel; and when we have all arrived at an understanding of the same, we must come to the same conclusion, having but one opinion of the doctrine: "one Lord, one faith, one baptism," &c. When we look at the religious world, we find it is clearly the opposite of this,—there are many Lords, baptisms and faiths, although all the sects and parties profess to be led by the same Bible. Finding so many creeds, it is clear they cannot all be true, so that it requires individuals who are in search of the Gospel, to be careful and exact in their investigation, and to be sure that they really have the truth when they come to the conclusion that they have found it. "But how is it that the religious

sects disagree so much? So far as my experience goes, it does not arise from a correct reading, but from a perversion of the Bible when asserting that it does not mean what it says. But if it does not mean what it says, who is to tell us what it means? and how are we to arrive at correctness in interpreting its meaning? It was at this stage of the inquiry that Joseph Smith went in secret to his Father in heaven and asked him, in plainness and simplicity, which of all the sects and parties by whom he was surrounded had the Truth, and to whom he should apply to get the words of eternal life. The reply that he received was, that they were all wrong, and that he should not follow after any of them; that He had a great work for him to perform, and that He would reveal unto him the plan of salvation. Men are too apt to conclude that a system of religion is bad because it is at variance, in its principles, with their own, and because of this they have joined in the hue and cry against the Prophet Joseph—'Down with him, away with him,' &c. A stranger, whom I met on one occasion, was telling me what a very wicked man Joseph Smith was. On questioning him as to what he really knew about him, he was obliged to confess that he knew nothing, and merely spoke according to report." Elder Burton concluded by showing the necessity of continued revelation, and that it is upon that principle the Church of Christ is established.

Meeting adjourned to 8 p.m.

Elder Junius F. Wells quoted the words of Jesus (John 7-17): "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," and said that if any man will, in this day, believe in the Gospel as received by the Latter-day Saints, repent and be baptized for the remission of his sins, the promise to him is that he shall receive the Holy Ghost. It is not our wish that our light should be hid, but we are desirous that all should see our works, and should investigate our principles. Bore testimony of the truth of the Work.

Brother Joseph F. Smith read the first

and second chapters of James. He said he did not read them with the view of preaching from them as from a text, but he intended to speak according to the dictation of the Spirit of God, as it might lead him. He read that portion of the Scriptures because it contained some of the most pointed items of doctrine that are to be found in the Bible. We believe every word that has just been read, and we put it into practice; not merely because we find it in the Bible, but because God has spoken unto us in these last days, and has revealed unto us that they are necessary for salvation and exaltation, and that without them we cannot enter into his kingdom. Paul said, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." We can also say the same, for we have fully realized that the power of God accompanies our administrations to all who believe and practice its divine principles. It is thoroughly practical, and calls for works as well as faith. It is not only necessary to profess belief in the Lord Jesus Christ, but every man who professes to have faith in him must also do the works Jesus has called on him to do, otherwise the blood of Jesus will not cleanse him from sin.

He believed that a man who embraced this Gospel should act up to what he professes; that he should be pure and undefiled, and keep himself unspotted from the world as the Apostle James exhorted. He must do the will of the Father as Jesus did, by which he shall gain a little here and a little there, and thereby grow and expand until he comes to "the measure of the stature of the fullness of Christ," who said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Some might call it blasphemy to express any hope of becoming perfect, yet we are told, "He that doeth righteousness is righteous, even as He is righteous," and to be holy even as He is holy. We would not have received these commandments if it were not possible to keep them. Some attempt to spiritualize the sayings of Jesus, but this passage, and the Scriptures in general, are not intended for any

private interpretation on the part of man. If they are of any private interpretation, we ask, Who is to be the judge? and whose interpretation shall we follow? It is right and proper that we should strive to be perfect even as He is perfect; that we should put away hypocrisy, and be what we seem to be. If a man is dishonest, he must cease to be so; if he swears, he must cease to swear; if he has wronged any one, he must atone for that wrong; if he lies, he must cease to lie; and by repenting of all his sins, follies, weaknesses and imperfections, he will ultimately arrive at perfection in the Gospel. We know that it is possible for men and women to forsake all their evil habits, for we have tested and proven it for ourselves. We are sometimes told that a certain Latter-day Saint has indulged in strong drink. We admit that this may be so sometimes, but as a people we do not fellowship such as are addicted to this practice, for we know that strong drink benumbs the senses, beclouds the mind, and defiles the body, which is the temple of God, for we are the sons of God. If not sons of God, who are we? Are we merely beasts of burden, toiling and struggling to live day after day; then to die and pass away, to be forgotten, and that be the last of us? If so, I would say, "Let us eat, drink, and be merry, for tomorrow we die." We thank God that it is not so; but a far nobler destiny awaits us, if we are faithful. Jesus said to his disciples, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends," and the same thing which he said to them is equally applicable to us. The difference between Jesus and us is in that he was begotten of the Father in the flesh. He is the great example which we have to follow, and when we have come to that light and knowledge which is revealed to us in the Gospel, we should strive to live up to it, so that we may finally be brought back into his presence and receive the plaudits—"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"The wages of sin is death." There are two roads on which all are free to travel: one to salvation and one to death. To the increase of the righteous there will be no end, but the wicked will come to a full stop. They will not escape the consequences of sin in any other way than by simply ceasing to commit sin, and yielding obedience to the principles of the Gospel, through which we shall, if faithful to the end, inherit the Celestial kingdom.

We are willing to have our doctrines and principles tested by the Old and New Testaments. We are always willing to reason with men on the principles of our religion, and in doing so our belief is proven to be established on true and correct principles. Our opponents have discovered that, in consequence of the Gospel which we preach being so near the ancient one, they cannot put us down with reason, so they resort to forcible measures.

We believe in repentance from all our sins; in baptism, by immersion, for the remission of sins, and that none can even see the kingdom of God without it; consequently that we cannot enter into the kingdom without it,—that a man must be buried in water as Christ was buried, and rise with him in the likeness of his resurrection. If a man is drunken or dissolute, you need not ask him if he enjoys any of the gifts of the Spirit, for a corrupt tree cannot bear good fruit. The question might be asked, Why should we have any such characters amongst us? We reply that the "kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind," or like the wheat and the tares which grow together until the time of harvest, when they will be separated.

We are told by many of the religious sects that all we are required to do in order to be saved, is to believe in the Lord Jesus Christ. We consider that faith without works is dead; but where there is a due proportion of faith and works, we can accomplish the work of salvation which is necessary for us to accomplish, and we can fulfill the commandment,—"**Be ye therefore perfect, even as your Father which is in heaven is perfect.**"

The Scotch are said to be a practical people who can not be contented with mere theories. They want something solid and substantial—something they can handle—something to satisfy their longing desires, and which they will find in the Gospel of Jesus Christ as it is now made known. We give you the same test as the ancients gave, by which you may know whether or not this is the same Gospel that they preached; and we therefore say, Repent and be baptized for the remission of your sins, accept the gift of the Holy Ghost, and you shall know for yourselves whether or not these doctrines are of God or of man. He who was without sin or blemish, had to go down into the water and be baptized, to comply with that law. Had He not complied with that law he would have failed to fulfill all righteousness.

We also believe in baptism for the dead, as referred to in 1 Cor. xv, 29,—“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” This was an ordinance which the ancient Christians practiced, and which formed an indispensable part of the Gospel. Will the dead be deprived of the blessings and benefits of the Gospel because they did not happen to live on the earth when the Gospel was preached? No. Its provisions are ample for both the living and the dead. Yet this has to be done, by actual works, faith alone

being insufficient; and the Scriptures say,—“He that believeth and is baptized shall be saved.”

These are a few of my views, and the Latter-day Saints are one on these points. Wherever you find Latter day Saints, they have “one Lord, one faith, one baptism.” Many of us have failings in living up to all the golden rules of the Gospel, yet if I fail to live up to them, is that a reason why you should not live up to them? If I see one fail it makes me live nearer to God, from whom we came, and to whom we expect sooner or later to return. When we repent of our sins we begin to understand the principles of the Gospel of liberty. One commandment is, “Thou shalt not steal.” If I do not steal, I do not require to repent of that sin. Another commandment is, “Thou shalt not take the name of the Lord thy God in vain.” I reverence his name, not by wearing a sad countenance or pulling a long face when I mention his name, for I can speak of him with joy and gladness. Who can have greater cause for joy than those who have embraced the Gospel? If we have repented of all our sins we are free, and are no longer under the law, because we are living above the law, by which we shall receive the Holy Ghost and inherit the blessings of Abraham, Isaac and Jacob, and every gift and blessing appertaining to the Gospel of Jesus Christ.

[TO BE CONTINUED.]

THE MENTAL AND PHYSICAL DEVELOPMENT OF CHILDREN.

BY ELDER JOSEPH BIRCH.

The proper educating of children is one of the most important lessons of life, and should be carefully considered by all persons, more especially parents and those who expect to become parents.

The greatest legacy parents can leave to their offspring is a healthy body, an active mind and a practical education. With these qualifications a man can be happy, if morally disposed, and may

be capable of attaining to any eminence; but without them he is comparatively poor, and does not stand equal to the one who may be thus endowed or developed, although he may be better provided for financially.

Is it within the power of parents to give such legacies to their offspring? and are parents to blame for many of the weaknesses in their children? are the questions to be considered. It is

well known that many diseases are transmitted from parents to their offspring and, as is stated in the Bible, the sins of the parents are visited upon their children, even till the third and fourth generation. The question may be asked, What should parents do, in order that their children may have healthy bodies? We find by examining the animal and vegetable productions that, to a great extent, they represent the character from which they have been produced; that is to say, if weak and puny the production would also be weak and puny, but if strong and healthy, the production would also be strong and healthy, unless some obstruction should have occurred to nature's laws during the production. There is a healthy state to which man may attain, but few, however, reach that standard, simply because man does not, generally speaking, study the laws or conditions upon which it is to be attained. He will oftener do more toward studying animal or vegetable production than that of his own species, and many will almost spend a lifetime and a great amount of means in the pursuit of their study, while they are unwilling to devote but little time or means to the study of human life and increase. I believe that I should be justified in holding the opinion that the births of the majority of children are the accidental results of pleasure only, regardless of purpose on the part of the parents. Would such actions bear the scrutiny of those who are studying physiology, with a view to the development of mankind? No, they would not. Yet man, who is capable of studying his own development and is the head of the animal creation, is, generally speaking, but little guarded in the production of his own offspring.

Parents, in order to have healthy and intelligent children, should first seek to cultivate themselves, by strictly observing the laws of nature which appertain to their own physical construction, and which requires a wise system of diet, ventilation, cleanliness and labor. In order that they may receive strength and nourishment, they should eat such food as will make them feel most agreeable after having eaten of it; they should

breathe pure, fresh air, and live in well-ventilated houses. These things are absolutely necessary, in order to purify the blood. One reason why the children of the poor and temperate classes of the people are, generally, healthier than those of the rich, is, because they are under the necessity of eating plain food, and their parents allow them to go out more frequently in the open air and have a greater amount of exercise, all of which are necessary for the promotion of health. Parents should therefore study the laws of nature, and give heed thereunto, and they will soon find that they will be more healthy, and the more healthy the parents the more likely will their offspring be to enjoy the same blessing.

Experience has demonstrated that training and educating have changed the formation of the body, and that the change thus produced has been transmitted to the children,—for instance, you can by constant labor in any branch of business, for two or three generations, enlarge or diminish any part of the body, and it will become partly rooted in the blood, or to such an extent that it will frequently produce its like. I could refer to a family where the mother and daughters have, each, a similarly crooked little finger on the left hand. I am also acquainted with a family where the mother and daughters are similarly round-shouldered. Such characteristics may be traced in most families, and when traced to their origin it will be found that they have been caused by the violation, by their ancestors, of some of the laws of nature. I am credibly informed by the governors of Unions, (which I have visited of late), that they have traced from children under their care, that their mothers and grandmothers here were paupers; and were of the opinion that in such families pauperism had become hereditary. So powerful is the effect of education on the development of the mind and body, that we can find traits of character in the children of one family varying according to the circumstances under which they were begotten and matured,—for example, we seldom find that the first-born is the strongest, quickest and most in-

telligent, if the rest of the children of the same family have had equal opportunities in life; but, on the contrary, few cases can be found where the eldest child has risen to greater eminence in society than the younger ones of the same family, where the attainment to such eminence has depended on self action. We find recorded in the Bible that the Lord has oftener than otherwise chosen those who were not the first-born of a family as being the most suitable to be entrusted with the care of a people or a dispensation, as with Seth, Enos, Enoch, Lamech, Noah, Abraham, Isaac, Jacob, Joseph, Samuel, Moses, David, Solomon, and others and, in this dispensation, Joseph Smith and Brigham Young; and the same may be said of mostly all the great merchants, statesmen, philosophers and others who have attained to their positions by their own efforts. What has caused this development? It is simply because parents in after years, have become more careful of their acts, more thoughtful of the things of life and less passionate.

It may be observed that mostly all good men refer to the good traits of their mothers, as the causes of their thus acting by which they had risen to eminence, thus showing that, during the days of their nurture, their mothers had to do with the moulding of their characters.

Children begotten by parents who have become drunkards and dissipated, are not so well developed as those begotten in the early part of their married state, when they were temperate. First-born children are often kind and affectionate, and may be very intelligent and good, but younger children of the same family will often excel in tact and general ability, thus showing that the cultivation of the mind of the parents has much to do with the physical and mental development of the child. Can a child pass through this life, when well developed, easier than without this great blessing? It is almost needless for me to say yes, from the fact that we all know how hard it is for some children to learn at school, while others learn with the greatest ease. It is also easier for some children to be kinder than others,

more industrious, more mechanical, musical and poetical and in everything else the same. Are children responsible for their traits of character, development of brain, strength of muscle and bodily constitution, when they are in their infancy? No, they are not; but to a great extent their parents are. Children partake more or less of the traits of their ancestors, which have been brought about by the cultivation of the body and mind. Orphan children have been pointed out to me, by the officials of public institutions, as having observable traits of character corresponding with those known to have been possessed by their parents, which could not have been received by the personal training of those children, from the fact that they were all being trained alike in the institutions, according to the discipline laid down. Such being the case, how careful parents should be to cultivate every trait of character in themselves that they desire to see in their children, and strictly observe all the known laws of nature appertaining to the producing of their offspring.

The Jews as a people were much more careful as to the laws of life, (when living under the Gospel) than are the people of the present day. The results were, they were healthy and multiplied abundantly.

Has the training of children anything to do with the cultivation and development of their characters in after life? I am satisfied that careful training may, to a great extent, improve or develop any trait that may be good, or diminish and weaken other traits that may abound too much, to be controlled by the child. The training of some children is much harder than that of others, and requires a greater amount of patience on the part of the parents. Parents often, according to their own peculiar pleasure, admire traits in their children and take great delight in bringing them to notice, thereby causing these traits to grow stronger with the children's mental and physical development; but if otherwise, and the traits in the children are not suited to their tastes, they are often neglected and even abused, and not unfrequently, by ill-treatment, are driven from home;

whereas, if the truth was known to the parents, these children have come by them through either their parents or grand parents. Some children are fretful after they come to years of understanding, for which I believe there are good reasons. No man or woman is fit to become a parent while he or she is fretful or bad-tempered.

I believe it to be much easier for the Quakers to keep their children from going to war than it is to keep the children of pugilists or soldiers from doing so, because of the peculiar training or development of their parents.

Jealousy is a trait of character cultivated to a great extent by all parents, and so fond of it are parents that they will frequently tantalize a child by putting him away, and saying, "you can't come here, this is Johnny's place," or, "come here, you may have this," when they really intend the other child to have it against its will, and thereby adopt that plan of compelling the child to eat it rather than that the other should have it. Thus parents often cultivate traits in their children which in after years they despise to see, although brought about by themselves. Children are quick to observe, and will, to a great extent, follow the examples set by their parents, especially in that which is evil.

How can parents expect peaceable

children if they themselves quarrel? How can they expect their children to attend Divine worship if they themselves spend the Sabbath day in drunkenness and rowdyism? How can they expect to have their children honest if they themselves steal? How can they expect to have truthful children if they themselves cultivate an untruthful spirit, and their children know it? Parents must expect that these traits will be transmitted to their children, unless their circumstances in life are such as to cause their early separation, and the association of the children with others, which would enable them to follow the natural traits of their own characters. Under the care of such parents but very little can be expected to be imparted to their children; and depend upon it that children, begotten by such parents, will have great difficulty in overcoming the many evils in their natures, even under the best of training. Let all men try to learn the great lesson, namely, "First govern thyself, before thou undertakest to govern a wife" and become the father of children; and let all parents try to live and cultivate themselves in such a manner as will result in the proper development of their children, and they will find in after years that they will have great joy in their labors.

It is a folly to think that the more a man eats the fatter and stronger he will become.

In Carthage, Ill., boys under the age of 16 are, by a city ordinance recently passed, prohibited from chewing tobacco.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables Nature to recruit its strength; whereas, worry and discontent debilitates it, involving constant wear and tear.

In the population of the world, China stands first, with 425,213,152, the British Empire second, with 199,817,000, and Russia third, with 82,172,022. The United States are fifth. In density of population, Belgium comes first, with 451 per square mile. England is next, with 389. Belgium has 1 mile of railroad to 6 square miles of territory; Great Britain 1 to 8 square miles, and the United States are eleventh, with 1 mile of road to 56 of territory. Of electric telegraphs, Great Britain has 1 mile to every 4 square miles; Belgium 1 to 5, and the United States 1 to 36. The mercantile navies of the world comprise 61,429 vessels, and a total tonnage of 18,514,029. Of these, Great Britain has 3061 steamers and 20,832 sailing vessels, the United States coming next, with 403 steamers and 6786 sailing vessels.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 19, 1874.

MARRIAGE.

MARRIAGE constitutes the most sacred relationship existing between man and woman. It is of heavenly origin, and is founded upon eternal principles. As a part and portion of the great plan of salvation devised for Adam's race before this world was made, it is destined to continue not only while time shall last but throughout all eternity. Indeed it is an exigency upon which man's happiness, the perpetuity of his earthly existence, and his future dominion, glory and exaltation depend, and which, in the wisdom of God, must of necessity continue as the seal of the natural, legitimate and inevitable domestic union of the sexes forever.

The first marriage on record appertaining to this earth, was solemnized by the Almighty. The first couple married were immortal beings—Adam and Eve, our first parents—before they had partaken of the forbidden fruit, and became subject to the penalty of death. Marriage, as then understood, could not have been what it is now popularly supposed to be by the so-called Christian world. Then the marriage vow was made, and the ceremony was performed by immortal or celestial beings, with no reference to death or to a time when that sacred and holy union should cease. Now it is believed, (and so practiced), that matrimony is only a temporal exigency—of beings who still bear the impress of immortality,—the bonds of which are to be dissolved in the temporal death.

It is written that "God is not the god of the dead but of the living." The ordinances of the Gospel—one of the most important of which is marriage—are not designed for the dead but for the living; for immortal beings who, though they have become subject to the power of death by the fall, are redeemed therefrom,—to come forth to possess and enjoy immortality and the power of endless lives, or eternal increase, like Abraham, the father of the faithful, by accepting of the matchless atonement of Jesus Christ. Therefore, all the children of Adam who may prove worthy of this redemption and a fullness of the glory of the kingdom of God, having reached perfection through the Captain of their salvation, will enjoy the privileges and benefits of the marital relations in that glorious, exalted condition. A fullness of glory and happiness would in a great measure depend upon this relation. Man could not be perfect without it, any more than he could fulfill in righteousness the first great law or commandment given to man on the earth, namely, "Multiply and replenish the earth, and subdue it." "But," says the objector, "did not Christ say that in the resurrection they neither marry nor are given

in marriage, but are as the angels of God in heaven." True, and he further said to those who were questioning him on the occasion of this declaration, "Ye do err, not knowing the Scriptures and the power of God." It must be borne in mind that Jesus was speaking to a wicked sect called Sadducees, who did not believe in the resurrection, nor understand the power of that Priesthood which is after the order of the Son of God. They were speaking of "seven brethren" that were "with them," who, according to the law of Moses, had each in turn married the same woman, and they desired to know—tempting him—whose wife she would be in the resurrection. Well might Jesus answer, "In the resurrection they neither marry, nor are given in marriage," or in effect that she would be the wife of neither of them, and that they would be without wives or children in the resurrection. Why? Because they were unbelievers in the true faith,—wicked people, who denied the resurrection and were seeking occasion against the Lord to destroy him. It was very proper that such characters should not enjoy the privileges and blessings of matrimony in and after the resurrection, for they were unworthy of them while in the flesh. But if those who wilfully shut their eyes and close their hearts against the knowledge of the truth and "the power of God," are denied this glorious privilege, will such as do *not* err but understand "the power of God," or even those who have died without a knowledge of the perfect law but lived up to the light they had received, be precluded from these privileges and blessings? We answer, no,—it is nonsense to suppose that the righteous will be deprived of blessings because the wicked are. But there is perfect order in the kingdom of heaven, and that order must be understood and observed by the "children of the kingdom," in order to attain to a fullness of the glory thereof.

Paul says, "But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Again, man "is the image and glory of God, but the woman is the glory of the man, for the man is not of the woman but the woman of the man; nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." And again, "What therefore God hath joined together let not man put asunder." According to the law of Moses, a woman might marry seven husbands, as in the instance quoted by the Sadducees, but according to the law of God she could be joined to but one of them for time and eternity. Now had this case come within this holy order, the woman having been joined to either one of those men by the authority of the Priesthood, or "power of God," delegated unto the Apostle Peter—by which he held the "keys of the kingdom of heaven, that whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven,"—then the answer of the Savior might have been very different. Her marriage to one of the seven then would have been a *bona fide* marriage, after the pattern of the first one, not only "bound on earth" but "in heaven," the only kind of matrimony adapted to the necessities and conditions of immortal-beings,—"joined together" by "the power of God." But as it was, this woman had been married to neither of the seven brethren, except by the authority of man and not of God; for, not believing in the resurrection, the Sadducees, like many other sects of ancient and modern times, married only for time. They therefore "erred" in not knowing that God only recognized those acts performed by man, which he himself had authorized them to per-

form, and that all acts and deeds performed by man—of whatever nature or kind—that are not done by His authority and command, by one holding the “keys of the kingdom of Heaven,” with power to bind and loose as Peter had, are null and void after men are dead, both in and after the resurrection.

To the candid mind it must be very evident that Christ did not mean that there were to be no married people to come up in the resurrection. The question asked by the Sadducees directly implies the general belief in the existence of the marriage state in and after the resurrection, and Jesus did not deny this inference, but answered them according to their folly, upbraiding them for being ignorant of the Scriptures and the power of God, leaving them confounded and no wiser for their attempt to entrap him. Thus we see that “Man is not without the woman, neither woman without the man in Christ.” Neither is perfect without the other, before nor after death, but that only those whom “God hath joined together,” according to his own law, by his own power, in the manner prescribed by himself, will come up in the resurrection as husband and wife. They will possess the power of “endless lives” and to their increase there shall be no end, while the wicked shall come to a full stop.

THE SECOND AND THIRD COMPANIES will leave here for Utah June 10th and 24th. Those who intend going by either of these companies are requested to forward their names and ages to this Office as soon as possible, and state at the same time by what company they will be prepared to go.

THROUGH FARES:

From Liverpool to Ogden, for adults	...	...	£14	11	0
For those between 8 and 12	...	...	£	9	13 0
Between 5 and 8	...	...	£	7	5 6
Between 1 and 5	...	...	£	2	7 6
Under 1	...	...	£	1	1 0

ABSTRACT OF CORRESPONDENCE.

NOTTINGHAM CONFERENCE.—Elder J. F. Wells, in a letter to us, dated the 11th inst., says,—“Brothers Lyman and Gibbs arrived safely on Thursday evening whilst I was at meeting, and came in shortly after we had began. On Saturday last I went to Gainsboro’, according to appointment, and held a meeting in the afternoon of Sunday. There were present, the President of the Branch, who came three miles, a brother from Retford—a distance of ten miles—and another with his daughter, whom I afterwards baptized at sunset at Beckingham, where the Branch President lives. Walked from Matterssea, ten miles distant, and back again. I must not neglect to mention an old lady, aged 74, who came from Torksey, seven miles off, and who has endured faithfully for many years past. The Elders stopping at her house, on their way to Gainsboro, is the only source of instruction she has had for nearly fifteen years past, during which time, until yesterday, she has not been able to attend a meeting of the Saints, having been prevented; a portion of the time, from doing so by a tyrannical husband now dead. We had a good meeting, two

families living at Gainsboro' and three or four strangers completing the congregation. I never felt a better influence than on the water's edge, just as I was about to baptize Miss Otter, a young lady who had been some time waiting until I should come to Gainsboro' to administer the ordinance. I am feeling very well, and thankful for the many blessings arising on every hand, as I endeavor to discharge the duties set apart to me. Tomorrow brother Gibbs and I will go to London."

CORRESPONDENCE.

AMERICA.

Salt Lake City, April 19, 1874.

Prest. Jos. F. Smith.

Dear Brother,—Our spring is very backward, cold storms the style; our trees are not yet in bloom, but are waiting for a few days' sunshine, when all will blossom. To-morrow Prest. Young will be welcomed by thousands of school children, on his return from his trip south. Vast preparations are being made for the Grand Jubilee of Sunday School Children, to come off some time in June.

Great movements are reported as to the introduction of the United Order of Enoch in the southern settlements. Great interest is awakened in this city as to what will take place next, and our Conference in May is looked forward to as defining the wishes of the Presidency, to the people in this city, in the matter. Of course the wise have made no conclusions, and every true Latter-day Saint knows that it is useless to form an opinion concerning a principle until it is clearly made known. To have one's mind ready for truth, whenever presented, is better than to prejudge a matter before it is understood. Certainly, that whatever tends to unite our interests, strengthen our faith, improve the condition of the greatest number of the poor of God's sons and daughters, is in every way worthy of a trial, and in the absence of definite knowledge on the matter, I pause until we understand what is wanted of us.

Everything shows, in all these movements, that there is an active working principle controlling the leaders of the Church, and I would rather a man's efforts be characterized by apparent failures than to have a leader who

never did anything. God and the people should be our watchword, not *individuals*. Of course, like every other movement, some will squirm, but did they not squirm at co-operation? Do they doubt it now? They squirmed at our railroad. Do they do so now? It seems to me that Prest. Young has always had to fight his way to the confidence of the brethren,—but enough moralizing. I thank God for all we enjoy of our faith; would that we could enjoy still closer communion with the higher principles and practices of it.

Peace reigns in our borders. We have almost forgotten that Congress is in session. A person told me that they were sick of the "Mormon" question in Washington. If they are not sick of it, it will make them sick if they prescribe special legislation for Zion and her people, but the rudder of the ship of Zion is all right, and God is at the helm.

Brother Joseph, may God bless and prosper you, that you may accomplish much good for the kingdom of God, is the prayer of your brother in the Gospel,

C. R. SAVAGE.

GREAT BRITAIN.

Merthyr, May 1st, 1874.

Prest. J. F. Smith.

Dear Brother,—I feel that as my stay in these lands is drawing to a close, it is my duty to make you acquainted with the condition of this part of the mission; and in doing so, it gives me pleasure to be able to report it favorably, both as regards the works of the brethren and sisters and their numbers. We have baptized, during the

last quarter, thirty-five persons; and my impression is, that, by the end of the ensuing quarter, the baptisms will be equal to, if not more than the previous one.

In taking my departure from this country, I feel it to be my bounden duty to my brethren and sisters in these parts, to return unto them my sincere and heartfelt thanks for the manifold acts of kindness that I have received at their hands, during my stay among them. They have treated me with the most marked and uniform kindness and consideration. After all, I have but conscientiously fulfilled my mission to these lands, but it gives me pleasure to know that I leave here with the good wishes of the brethren and sisters in this Conference. It is also a source of satisfaction to me to be able to state that even by the world I have been respected and treated kindly. Therefore, I feel to say, may God bless them for their kindness to me in a distant land.

In bearing my testimony to the world I find that it is a rare occurrence for them to deny the truth of it, though they cannot find it in their hearts to obey the principles of the everlasting Gospel.

I feel to ask the Lord to bless my brethren and sisters bountifully; and I would exhort them all to live their religion and be steadfast in their faith, so that they may receive the smiles and approbation of our Father and God, and not to neglect the law of Tithing and all other practical duties.

It has been a source of pleasure to me, since my appointment here, to see a marked increase in the efforts of the brethren and sisters to save their means toward their emigration; and I would advise them all not to relax their efforts in this respect until their object is realized and they are delivered from these lands. The testimony of those who pay their Tithing and save their money in the Emigration Fund, is, that their means have been multiplied under the blessing of God and they themselves have been able to live better than when they neglected to observe these things.

My counsel to my brethren, is, Obey the Priesthood of God and live

faithful in all good works, so that you may be an example to the world.

Your brother in the Gospel,

JOHN E. REES.

St. Alban's, Herts., May 5, 1874.
Pres. Joseph F. Smith.

Dear Brother,—As I am about to leave this field of labor, and go to another, I felt impressed this morning to write and give you a brief outline of what I have been doing since I came to this country.

I left Utah, in company with about sixteen other missionaries, on the 20th October last. We had a very pleasant and prosperous journey, and arrived in Liverpool on the 12th of November following. While in company with my brethren, I but faintly realized that I was from home; but after the parting shake of the hand, and bidding them farewell, I began to feel—I can hardly tell how; suffice to say, I felt that I was a stranger in the land that gave me birth.

On the next day I left Liverpool for London, having been appointed to labor in that Conference; but before entering upon the duties of my mission, I spent several weeks in visiting my relations and former friends. President B. Young suggested to me, (during a conversation I had with him about my mission to England), that were I to commence business and open a shop I might probably get acquainted with the people, and preach to them. Accordingly, in my travels and visits among my relations, I looked around, in order to find a convenient place for that purpose, and while visiting my youngest sister, who resides in St. Alban's, I felt impressed that this would be the place to commence operations. I was strengthened in that impression by the following dream I had while on that visit. I dreamed that I was standing on a bridge, looking at a clear stream of water, and the question suggested itself to me, Are there any fish in this water? I thought I had a fishing rod and line in my hand, and I threw the baited hook and line into the water. I had no sooner done so, than I saw several pretty looking little fish going after the bait. One of them swallowed it, and as I was raising it from the water

I awoke. I inferred from my dream that there might be some fish caught in the Gospel net in that town.

While on the before mentioned visit, I learned that there were two or three small families of Latter-day Saints residing there. I made them a visit. One brother—a young married man, whose wife was not then in the Church, but has since been baptized,—agreed if I would take a house, they would rent part of it and keep house for me. I thought this a good omen; so I rented a house at once for six months, and, in a few days after, I was engaged in business; this occurred in the latter part of January last. President G. A. Smith advised me to “break up new ground” and not to get discouraged, if I did not succeed at once. I thought of his words and tried to carry them out, but I must say that I got dull in spirits, my health began to fail and I lost my appetite, though I still persevered in working at my business on week days and talking of the principles of the Gospel to every one who would listen. I preached, alternately, on Sundays, at two places,—one eleven and the other seven miles from St. Alban's. I found the climate did not suit my constitution. I wrote to Pres. R. T. Burton, stating to him how I felt, and he advised me to leave the place, and travel and preach, &c. I did so, after staying for about three months. I wish to remark here, that, if I could have kept my spirits buoyant and my health good, the wisdom of President Young's suggestion would have been much more apparent than what it has been, for the Lord has abundantly blessed the undertaking so far as I have gone with it,—as in fulfillment of my dream, five fish have been

caught in the Gospel net in this place since I came here, all of whom seem to be promising Latter-day Saints, and there are a few others who are enquiring after the principles. One baptism—that of a young lady—I cannot pass by without relating some of the circumstances which happened in connection with it. Last Saturday evening, I had a very interesting conversation with this young lady on the principles of our faith. I felt satisfied it would have a beneficial result and, on leaving her, I advised her to seek the Lord in earnest prayer. She told me, yesterday, that she went to bed on her return home, but was so troubled in her mind that she could not sleep. She knelt down and prayed earnestly to the Lord and asked him to make known unto her the right way; after which her mind became calm and settled; she fell into a kind of sleep and, while in that state, she saw a beautiful landscape spread out before her, and in the distance a person, dressed in white, approaching her. When this person came near enough to her, he took hold of her hand and led her along. Bye and bye they came to a stream of water, he looked at her and she saw his face which was calm and sweet. A peace pervaded her soul; he pointed to the water, saying as he did so, “Now is your accepted time; now is the day of salvation.” After that she awoke, feeling fully convinced of the truth of the everlasting Gospel, as taught by the Elders of the Church of Jesus Christ of Latter-day Saints, and therefore came to me last night and was baptized and went on her way rejoicing.

Your brother in the covenant of Peace,

JOHN SQUIRES.

MINUTES OF THE GLASGOW CONFERENCE.

(CONTINUED FROM PAGE 308.)

6 p.m.

Elder L. J. Herrick said, religion is a subject that has agitated the human mind in every age of the world. Mankind have adopted many ways of worshipping the Supreme Being, and they

have differed widely in their methods, and have instituted various forms of so-called religion. We all desire joy and happiness in this life and in the life to come. We find on Glasgow green some saying, “Come, and we

will tell you how you may be saved;" others again saying, "Come to us," and so on. In the midst of all this it is difficult for a person who may be in search of the Truth, to decide which is right and which is wrong. Let us see what kind of a Gospel Jesus preached. The first we read of it, is, when he came to John to be baptized. John thought he was not worthy to baptize him, but Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." He was buried in the water and came up again out of the water, and the Spirit of God descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." Why was God well pleased? Because Jesus had complied with that law without compliance to which, so said he to Nicodemus, no man can "enter into the kingdom of God." If it was required of Jesus, is it not also required of us? It certainly is.

Bore testimony that he knew Joseph Smith was a Prophet of God, and that he was both a great and a good man; and that Brigham Young is his legal successor.

Elder H. S. Gowans read a tract written by a modern divine, to the

effect that all who merely believed in the finished work of Christ would be saved. He then contrasted this doctrine with the doctrine which Peter taught on the day of Pentecost, when it was shown that it was also necessary for the believer to repent of his sins and to be baptized for their remission and to receive the Holy Ghost. He showed that the Latter-day Saints preach the same doctrine that Peter preached, and said that if anyone were to ask a "Mormon" Elder what he should do to be saved, the same reply would be given him as was given by Peter on the day of Pentecost.

The day's services were opened and closed with prayer and singing in the usual manner.

The hall was well filled on each occasion; there being about 500 persons present, a good many of whom were strangers, who listened with great attention to the speakers. The Saints also enjoyed a time of refreshing at this Conference.

Notices of the Conference appeared in the *Glasgow Herald*, *Mail*, *News* and *Scotsman*, but the most correct and impartial report was that which appeared in the *Herald*.

R. T. PARON,
Clerk of Conference.

UTAH NEWS.

We take the following from the *Deseret News*:

This morning (April 13) we saw a specimen of Utah marble, brought from the vicinity of Utah Lake, between Lehi and Provo, by brother Neglar. Messrs. Morris and Evans have polished it. Notwithstanding that it was merely surface rock, it is quite beautiful, the colors being a mixture of yellow, white, pink and red. The party who brought the piece says that this marble exists in the vicinity named in inexhaustible quantities, within 12 miles of the Utah Southern Railroad. It seems there is almost every desirable facility for a rich country in this region, and that it only requires capital and labor to develop it.

Provo, April 20.—At the meeting at Nephi, on Saturday afternoon, the speakers were Elders A. M. Cannon and Milo Andrus, and Presidents George A. Smith, B. Young and Orson Hyde. The meeting in the evening was addressed by Elders Erastus Snow and B. Young, jun. On Sunday morning President D. H. Wells and Elder John Taylor preached. In the afternoon a branch of the United Order was organized, over four hundred residents of Nephi and four hundred from other places being enrolled. Addresses were made by President Geo. A. Smith and Orson Hyde, and Elder John Taylor. The party left Nephi at 3 o'clock on Sunday afternoon and drove to Payson, where a crowded house was addressed by Elders B. Young, jun., Milo Andrus,

Erastus Snow, and John Taylor. The subject discoursed upon at all the meetings by all the speakers was the United Order. The President and party left Payson about twenty minutes to eight this morning, and reached Provo at 11 o'clock, driving through a storm of snow and rain the whole distance; the storm still continues. The party leaves for Salt Lake at half-past 12.

Yesterday (April 17) a writ of *habeas corpus*, dated April 6, was served upon Warden Rockwood, commanding him to present the body of Jacob Arthurs, now imprisoned, under sentence of Weber County Probate Court, for seduction and lasciv. cohab., in open court before his honor Chief Justice McKean, on the 4th of May next.

Presidents Brigham Young and Geo. A. Smith and party arrived in this city, from St. George, at 4 o'clock this afternoon, (April 20). They were met at Provo by a large number of friends who went down to that place yesterday and this morning for the purpose, and by others at Sandy, who left here by the one o'clock train. Hundreds of people, including many children, were at the depot, in this city, to greet the President and his companions, and bid them welcome home. South Temple Street, all the way from the depot, was lined on both sides by assembled thousands, who desired to manifest their respect for President Young, President Smith and others.

From the *Salt Lake Herald* :—

There is no end to the means employed by the crusading women of the country to attract attention to their work. They write letters to the President of the United States, to the Senate, the House, the leaders of political parties, to prominent editors—to all, in short, who have wealth or position or influence. Some of these letters are remarkable for terseness and vigor, as well as for a keen insight into public affairs. Among these we find the following characteristic letter in *The Crusaders*, the spicy and ably-edited organ of the female temperance raiders:—41 West 26th Street, New York, March 23, 1874. *Dear President Young*:—The Mormons are among the crusaders. No drunkards, no gamblers, no houses of prostitution, no jails, no almshouses stain their record. The Gentiles came after you made the desert blossom as the rose, and to appease them you licensed grog-shops. We want you to close them. We are not polygamists—although you have Bible authority for your creed, yet we admire your moral life. No scrofulous children, no fearful diseases destroy your offspring; but this licensing Gentile rum shops proves that you are compromising your noble temperance programme, and undermining the moral base of your people. We are rejoiced to know that you give water instead of wine at the sacrament; but we are afraid that you take alcoholic medicines! Right in the one, wrong in the other. Total abstinence is the only safe plan. It so pained us to learn that drunkenness—the bad habit of the Gentiles—had at last found a home in Salt Lake, and it is no excuse for you to say it is only among the Gentiles when you give them licenses. We women Crusaders number half the population, and you will do well to raise our banner over Salt Lake. You who will allow women to vote, and wear clothes made in Utah factories, from wool and cotton grown in Utah, should write us a grand letter saying that Brigham Young is for total abstinence. Our legislators and Christian people are legal monogamists, but many are practical polygamists. That is why Congress is trying to break up your government and destroy your people. Join the Crusaders and twenty millions will stand by you. Your letter will be read at our mass meeting, and you and yours are remembered in our prayers. God bless all temperance people, whatsoever their creed, party or country.

IN BEHALF OF THE CRUSADERS.

Mr. Daniel Shearer, an old and respected citizen, died yesterday (April 18) in the 83rd year of his age. Mr. Shearer was among the earliest settlers in this city, and was esteemed an upright and honorable man, highly respected by a large circle of friends and neighbors.